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spelling the editors do not record as a rule, e.g., εξαρις *pro* εξαρεις; οικειας *pro* οικιας; αποδωσις *pro* αποδωσεις.

This edition, splendid as it is, is only a single step toward the restoration of the original Septuagint text. The *apparatus criticus* here offers a conspectus of all the chief variants from the text of Codex Vaticanus. These variants are not classified nor estimated. The critical and complicated task outlined by Lagarde remains to be done. The various manuscripts must be studied in their interrelations and resemblances. They must be gathered into their groups or families. These in turn must be compared and freed from all elements that are evidently redactional. Thus by a slow and laborious process of minute examination and well-balanced evaluation we may ultimately arrive at the text of the Septuagint that lay behind the Hexaplaric, Lucianic, and Hesychian recensions. Meantime this edition, to use the words of Dr. Swete when he was looking forward to its publication, does "for the first time present to the critical scholar the essential documentary evidence, verified with scrupulous care, and arranged in a form at once compendious and helpful to research." In performing this piece of arduous labor, the editors are rendering to all students of the Old Testament in general and the Septuagint in particular a service of incalculable value.

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THE RESURRECTION IN THE NEW TESTAMENT[1]

To Paul the resurrection of the body meant a reproduction of the form of the body in heavenly substance that was unrelated to the earthly flesh. Such was also the view of the spiritually minded Jews of New Testament times, including Jesus and his first disciples, and in such terms the first Christians, including Paul, construed the resurrection of Jesus. And Jesus, who held himself destined for apocalyptic messiahship, had predicted his death and resurrection—he himself fixing the latter for the "third day" (in accordance with popular views—the connection with the "Scriptures" is an afterthought). The disciples believed this prediction and their faith was further confirmed by the addition and unpredicted evidence of the appearances, the objectivity of which (for faith) can never be disproved. Jesus' body remained in the tomb but this was irrelevant to the disciples' idea of resurrection. The theory of *resuscitation* is due to later, materializing concepts, but even in the

[1] *The Resurrection in the New Testament.* By Clayton R. Bowen, A.B., B.D. New York: Putnam, 1911. Pp. 490. $1.75.

Gospels, especially Luke and John, the purer view is still visible through the later dress, while in some (apocryphal) fragments the primitive tradition is maintained unimpaired.

Such is the remarkably skilful reconstruction of Professor Bowen. None of the details are novel but he has combined them in a new way that avoids most of the difficulties that have beset similar reconstructions. And it would be hard to praise too highly the patience that has drawn up the almost endless array of subsidiary questions, with the authorities and arguments on both sides, while his own opinion is drawn invariably with critical finesse, tempered by a genuinely religious instinct. An appendix and various short digressions leave no doubt that he considers his purpose apologetic—some readers may label it "conservative." Indeed, it is only the individual reader's religious viewpoint that can determine the attitude toward some of the positions supported in the book. Some readers will feel that, after all, too much of what looks like the miraculous is left. And others will doubt the religious validity of a dualism that professedly excludes material substances from redemption. But, in any case, the question of the objective phenomena back of the faith in the appearances is beyond the reach of historical criticism—and the same seems to be true of the relation of Jesus' earthly body to those phenomena.

On purely historical grounds, however, it may be questioned whether the New Testament writers can be marshaled quite so clearly for the "spiritual" view as Professor Bowen contends. Paul is far from clear. I Cor. 6:12–20, especially with "flesh"–"body" in vs. 16, is a sore problem when all continuity of substance is denied, for fornication does not defile the *form* of the body. And in Rom. 8:23 it is very difficult to translate "the destruction of our body and the substitution for it of another." Nor is it quite legitimate to argue from what Paul ought to have taught in order to be consistent, for an over-consistency is not a Pauline failing. Moreover, the normative character of Pauline theology for early Christianity is assumed too lightly. From Jesus we certainly have no teaching touching body-continuity and from his first disciples (on Professor Bowen's premises) we have no direct teaching touching any subject. But the most disappointing part of the book is the very inadequate discussion of the Jewish doctrinal background. Josephus is always dubious evidence[1] on doctrinal matters and the ordinary

[1] The man who hellenized the messianic expectation into "an ambiguous oracle —that certainly denoted the rule of Vespasian" and who hellenized the Baptist's baptism into effecting "purity of body" may be justly suspected of having hellenized Pharisaic resurrection-doctrine into Pythagorean soul-migration.

rabbinical teaching is the resuscitation of the old bodies by *new* souls. It is to be hoped that in a second edition this deficiency will be corrected and that the New Testament lines will be traced backward as well as forward. Perhaps this tracing may involve a different statement of certain questions.

BURTON SCOTT EASTON